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WORK ON THE TEXT OF MANUSCRIPT SOURCES (ON THE EXAMPLE OF ABDULLAH AVLONI'S WORK "TURKISH GULISTAN OR MORALITY")

Abstract: This article discusses how to use interactive methods to work on manuscript text.

Key words: Arabic graphics, old Uzbek script, Arabic, Persian, lithography, manuscript, text, calligraphy, dictionary, spelling, ethics, education, and language.

Language: English

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Introduction

We know that the centuries-old spirituality, spiritual world and creative potential of our people are reflected in the Arabic script. Therefore, every student who wants to know the history of his people, the literature of the past, to understand it more deeply, should be familiar with the old Uzbek spelling based on the Arabic alphabet; it must have studied the specifics of this record [1, p. 6].

The goals and objectives of the bachelor's course on "Old Uzbek writing" are the contribution of such representatives of science and literature as Mahmud Kashgari, Yusuf Khos Hajib, Ahmad Yugnaki, Atoi, Sakkoki, Lutfi in the comprehensive development of the Uzbek language and literature. It is aimed at in-depth study and scientific study of the immortal works of dozens of our classic writers, such as Alisher Navoi, Zahiriddin Muhammad Babur, Muhammadrizo Ogahi, Boborahim Mashrab, Muqimi, Furkat. To develop students' skills and abilities to work with scientific information, to read, write, read old Uzbek manuscripts, lithographic newspapers, magazines and

scientific works, which are necessary for their work is to teach them how to get the information they want.

The main findings and results

Practical training in the subject of "Old Uzbek writing" is primarily a form of training for students to carry out research activities in collaboration and under the supervision of a teacher. The teacher's supervision of the work during the lesson will help the students to master the scientific conclusions on the topic. The practical part of the workshop will focus on independent analysis of theoretical issues. Therefore, in each lesson the student should conduct independent research, compare and analyze the given examples, work on calligraphy exercises, make effective use of annotated dictionaries, distinguish between lithographic and manuscript texts, the place of writing letters and will have to have in-depth knowledge and skills about the form, draw general conclusions and be able to fully express their opinion.

The innovations, pedagogical technologies, and interactive methods that have been rapidly entering the education system in recent years require the

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teacher to constantly research and apply them. In the course of the lesson, the teacher needs to organize his students' creative views on science, to form in them the characteristics of curiosity, and, of course, to organize the lesson using new pedagogical technologies and methods [2, p. 3].

From this point of view, in this article we will use the method of "Zig-zag", which helps to increase the effectiveness of the lesson in teaching the subject "Old Uzbek writing" "Working on the text of the manuscript of Abdullah Avloni" Turkish Gulistan or Morality"; we set ourselves the goal of providing a method of use.

The zigzag method works with students in small groups to ensure that they master the topic quickly and accurately. The advantages of the method are that: 1) students develop team skills; 2) Save time on the topic.

- The method is used in the first step:

Students are divided into several groups (3-4).

For example:

Subgroup 1 – "Future Star" group;

Subgroup 2 – "Scholars" group;

Group 3 – "Ziyo" group;

Group 4 may be the Talented Youth Group.

• The text covering the essence of the new topic is also divided into 3-4 parts, respectively;

- Give each group a specific part of the topic (text 1 "اخلاق", text 2

"عفو", etc.) text 3 "حفظ لسان", text 4 "بخشی خفلاز"

and the task of studying it.

Subgroup 1: Text "Morality" from "Turkish Gulistan or Morality";

عبدالله اولانی

تورکی گلستان یاخود اخلاق دن

[3, p. 85]

انسانلار نینگ یاخشیلیگه چاقیرگوچی یامانلیکن قایتارگوچی بر علم دور یاخشی خلق لار نینگ یاخشیلیگینی یامان خلق لار نینگ یامانلیگینی دلیل و مثال لار ایله بیان قیلادورگان کتابنی اخلاق دیلور اخلاق علمینی اوقوب بیلوب عمل قیلگان کیشی لار اوز یینینگ کیم ابکانین جناب حق نی اوجون خلق قیلگانین بیر بوزیده نیمه ایش قیلماک اوجون یورگانین بیلور بر کیشی اوزین خبردار بولماسه علم نی علمانی یاخشی کیشیلارنی یاخشی نرسه لارنی یاخشی ایشلارنی قدرینی قیمتینی بیلماس اوز عیبینی بیلوب اقرار قیلوب توز اتمکغه سعی و کوشش قیلگان کیشی چین بهادر و پهلوان کیشی دور رسول اکرم نبی محترم افندیمیز میزان ترازوسیکه قویادوگان عمل لار نینگ ایچیده یاخشی خلق دن آغیرراغی بوقدور مؤمن بنده یاخشی خلقی سببلی کوندوز لاری روزه توتوب عبادت قیلگان کیشی لار درجه سیکه بیتار دیمشلار

سویلاسانگ سویلا یاخشی سوز لاردن
یوقسه جیم تورماقینگ ایرور یاخشی
اویلاسانگ یاخشی فکر لار اویلا
یوقسه گنگ بولماقینگ ایرور یاخشی
ایشلاسانگ ایشلا یاخشی ایشلارنی
یوقسه بیکارلیغینگ ایرور یاخشی

To the 2nd group: the text "Good manners" from "Turkish Gulistan or Morality";

عبدالله اولانی

تورکی گلستان یاخود اخلاق دن

[3, p. 87] بخشی خفلاز

بخشی خلق بیر قسمی اوز نفیمیزگه بیر قسمینی بیر بیریمیزگه قارشو ایشلاتمک اوجون کیرکلی بولگان یاخشی خفلاز فطانت دیانت اسلامیت نطافت غیرت ریاضت قناعت شجاعت علم صبر حلم اینتظام مقیاس نفس وجدان وطنی سویمک حقانیت نظر عبرت عفت حیا ادراک و نکا حفظ اسان اقتصاد وقار خوف و رجا اطاعت حق شناسلیک خیرخواهلیک مونس لیک صداقت محبت و عفودور منه بو یازدیغیمیز یاخشی خفلاز عقل شرع شیرفغه موفق الله تعالی هم بنده لار قاشیده مقبول و معتبردور ایمی بو یاخشی خفلازنی قولگه آلمک اوجون آنا معلم استادلاریمیز حضرتلارینینگ حکمتلی نصیحتلارنی جان قولاغی بیرله تینگلاب دایم خاطرده توماق اخلاقی یاخشی کیشی لار برله الفت بولمک اخلاقی بوزوق یامان کیشیلارن قچماق لازم دور بیزم شریعت اسلامیه ده اخلاق حسنی یاخشی خفلاز ایله خفلازنامک هر نرسه گه عبرت کوزی ایله باقوب خلقینی توز اتمک واجب دور رسول اکرم نبی محترم صلی الله علیه وسلم اسلامیت ده بوزوق بوقدور بوزوقنی اوستیکه آلو هم بوقدور اسلامیت ده اینگ معتبر کیشیلار یاخشی خلق ایگالاردور دیمشلار

بیت

یاخشی برله بورسه هر کیم مقصودی حاصل بولور

بورسه نادانلار ایله بیر کون باریب قاتل بولور

کاتته لار قیلگان نصیحتنی کچیک لار آلمسه

عاقبت خلقی بوزوق بیر بی ادب جاهل بولور

Subgroup 3: "Hifzi lison" text from "Turkish Gulistan or Morality";

عبدالله اولانی

تورکی گلستان یاخود اخلاق دن

[3, p. 89]

حفظ لسان دیب هر بیر ملت اوز آنا تیل و ادبیاتینی ساقلاماکنی ایتیلور هر بیر ملت نینگ دنیاده بارلیغین کورساتادورگان ایننا حیاتی تیل و ادبیاتیدور ملی تیلنی بوقاتمک ملت نینگ روحینی بوقاتمکدور هیهات بیز تورکستان لیلار ملی تیلنی ساقلامک بیر طرفه تورسون کوندن کون اونوتمک و بوقاتمده دورمیز تیلیمیز نینگ یارمیکه عربی فارسی اولانگانی کم لیک قیلوب بیر چیتیکه روس تیلینی هم یاپیشدورمکده دورمیز درست بیز لارگه حکومتمیز بولغان روس لسانینگ بیلمک حیات و سعادتیمیز اوجون آش و نان کبی کیراکلک نرسه دور لیکن اوز بیر بنده ایشلاتمک و سوزلامک لازم دور زغیرباغی سالوب ماشکیچیری کبی قیلوب آرا لاش قورالاش قیلیمک تیلینگ روحینی بوزادور یا هو بیزگه نی بولدی بابالاریمیزگه بیتوشغان و یارگان مقدس تیل و ادبیات بیزگه هیچ کملک قیلماس اوز اوییمیزی قیدیرساک و آخاترساک بوقالگانلارینی هم تاپورمیز بوقالسه بوقالسون اوزی باشمگه تار ایدی دیب باورویا قالیاغینی کیوب کولگی بولمک زور عیب و اویاتدور بیغمیریمیز ایرلارده جمال لسان و تیلدور دیمشلار

ای آنا تیل عزیز قدردانیم

التفات رحیم رحمانیم

توغدیغیم کوندن ایلادینگ الفت

اولگونچه ایلمه ای جانیم

مینگ علم و ادب سن اورگاتدینگ

چین ادیب معلم شانیم

ملتینگ روحینی کوتارگوچی سن

اینگ مقدس کرملی سلطانیم

عمومی ملی تیلنی ساقلاماک ایله برابر خصوصی آغیز

آراسیده گی تیلنی هم ساقلامک لازم دور چونکی سوز انسان نینگ

درجه و کمالینی علم و فضلینی اولچاب کورساتادورگان

ترازوسیدور عقل صاحبلاری کیشی نینگ دلیده گی فکر و

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For subgroup 4: Text “Forgive” from “Turkish Gulistan or Morality”.

عبدالله اولانی

تورکی گلستان یاخود اخلاق دن

عفو [3, p. 92]

عفو دیب کیچور مکنی ایتیلور بیر کیشی قیلگان کمچیلیک لارینی بوینیگه آلوب اوکونوب کیچور مکنی سوراسه عفو قیلیمک لازم دور چونکه عفو یاخشی خلقلار نینگ افضلی انسانیت نینگ اکتلی دور

جناب حق قرآن کریمده عفونی ماقتاب مدح قیلیمیشدور عالیجناب کیشی لار عزرنی قبول قیلور بیر کیشی قصور و قباحتینی بوینیگه آلوب عزر ایتسه عفو قیلور کیچورور کاتته لیک و اولوغ لیکنینگ لرتی بیر اودن اوچ آماقده ایماس بلکی عفو قیلماکده دور مثلاً احمد محمودگه بیر یامان ایش قیلوب دیلنی آغریندی

محمود احمددن اوچینی آدی احمد ایلا محمودنینگ آراسیداگی یامانلکده گی فرق نه اولدی حالبوکه هر ایکسی هم بیر بیر یگه یامانلیک قیلدی هر ایکسی هم غمیلیک و پریشان بولدی بیر یامانلیک ایکی بولدی اگرده احمدنینگ قباحتیگه محمود مکافاتینی بیرسه ایکسی هم شاد و مسرور اولور همده جناب حق عفو و مغفرت قیلوچیدور نوشیروان بیر گناه کارنی عفو قیلماکدن قانداق لرتی آنگانیمنی هیچکیگه ایتیمین دیمیش

اولوغ لار نینگ ایش عفو ایلامکدور
کیچیک لار عزر اوچون بیل بایلامکدور
مسلمان لیغده یوق کین و عداوت
دله عفو عدالت جایلامکدور
بیزیم ایشلار حسد بغض و حصومت
حدوددن چیب چیقوب چیت پایلامکدور
بوتون افعالیمیز بیر بیرگه ضدلیک
اوروب تارتوب آغزنی مایلامکدور

The groups work on the text for a set amount of time. Assignments for small groups include:

1. Read the text aloud and translate it into the current spelling.
2. Briefly explain the content.
3. Identify a series of words related to the learned layer (Arabic, Persian).
4. Identify difficult words and practice a few lines in your notebook.

Note: In this case, students read the text independently without interaction and translate it into the current spelling. Briefly comments on the content of the text. Identifies a series of Arabic and Persian words used in the text of the work and works on a dictionary. Practice a few lines in a workbook to identify words that are difficult to spell.

The above tasks can be performed based on the following example:

1. The text is read independently by members of a small group and translated into the current spelling:
Abdulla Avloni “Turkish Gulistan or Morality”

Hifzi lison

Hifzi lison means that every nation preserves its native language and literature. Language and literature are the lifeblood of any nation in the world. To lose the national language is to lose the spirit of the nation. Hayhot! We Turkestans are forgetting and losing day by day, let alone preserving the national language. We lack Arabic and Persian connections to half of our language, and we are sticking Russian to

one side. True, knowing the Russian language, which is our government, is as important as soup and bread for our lives and happiness. Adding flaxseed oil, mixing it like a muskrat, and mixing it up spoils the spirit of the language. “Yohu! What happened to us? We went out of our way. Look for a bad house until you get a good one. ” We have no shortage of sacred language and literature that was passed down to our ancestors. If we search for our home, we will find the lost ones. “It's a shame and a shame to put on a European hat and laugh”, he said. It is said that the Prophet (peace and blessings of Allaah be upon him) said:

*Ey ona til, aziz qadrdonim,
Iltifoti ruhim, rahmonim,
Tug'dig'im kundan aylading ulfat,
O'lguncha ayilma, ey jonim.
Menga ilmu adab san o'rgatding,
Chin adib, muallim shonim.
Illating ruhini ko'targuchisan
Ey muqaddas karamlik sultonim.
O mother tongue, my dear,
Compliment my soul, my mercy,
You've been my friend since I was born,
Don't wake up, my dear.
You taught me science and manners,
True scholar, teacher fame.
You lift your spirits
O holy generous sultan.*

It is necessary to preserve the common national language as well as the language between the private people. Because the word is a scale that measures a person's level and perfection, knowledge and phase. The wise know the thoughts and intentions of the heart, the knowledge and the power, the dignity and worth.

2. The content of the text is briefly explained:

Abdullah Avloni pays great attention to the issue of language, interpreting the language in relation to the people: “The mirror of the life of any nation in the world is the language and literature of life”. In his work, he emphasizes the need for everyone to know their native language perfectly, to use every word in its proper place, and to work hard for the development of the national literary language. “To preserve their language and literature. Abdulla Avloni called on his compatriots to use the inexhaustible resources of the national language, to increase its richness and to appreciate it.

3. A number of Arabic and Persian words used in the text are identified:

MORALITY [4, p. 120] [a. اخلاق - human nature] A book that explains the goodness of good manners, the evilness of bad manners, with evidence and examples, is called morality.

KNOWLEDGE [4, p. 607] [a. علم - knowledge; fan; theory] Science is a very high and sacred quality for man.

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RELIGION [4, p. 195] [a. دینت -din; faith; religious doctrine; belief] Religion is a sacred belief that brings one closer to God, and there is nothing more beloved in the universe.

TEACHER [4, p. 622] [a. معلم - teacher, tutor; teacher] If not, then the teacher says, "Which teacher?"
4. Spelling words are practiced in several lines:

..... حفظ عفو
..... لسان
..... عربى
..... فارسى
..... حكومت
..... اخلاق

and so on.

To save time, leaders are selected from among the group members, who share the basic information about the studied text with their group members.

Leaders' opinions are filled by group members.

Once all the groups have mastered the text, the texts are swapped between groups.

In the above order, students will master the whole text, which will cover the essence of the topic.

The second step in applying the method is as follows:

- Each group will be asked to give two opinions on the topic to be mastered, namely the passages from Abdullah Avloni's "Turkish Gulistan or Morality" ("Education", "Physical Education", "Thought Education", "Moral Education").

Note: Each group takes turns commenting;

- 1st group students on the topic of "Education":

- 1). *Abdullah Avloni in his book "Turkish Gulistan or Morality" describes "Pedagogy" as "the science of child rearing";*

- 2). *Abdullah Avloni discusses the types of education under the heading "Education";*

- 2nd group students on the topic "Physical Education":

- 1). *According to Abdullah Avloni, it is necessary to cultivate the body in order to have a sound mind, good morals, and enlightenment;*

- 2). *"A healthy and strong body is the most important thing for a person;*

- Group 3 students on "Thinking Education";

- 1). *Abdullah Avloni entrusts the intellectual development of the child not to the family, but to the school, to the teachers;*

- 2). *Thought makes a person virtuous and zealous;*

- Students of subgroup 4 on the topic "Morality":

- 1). *Abdullah Avloni in his time wanted to inculcate in the younger generation true human moral qualities;*

- 2). *In this work, Abdullah Avloni focuses on the great role of upbringing before moving on to the issue of good and bad behavior, and says that children should be brought up from an early age, and so on. list their thoughts.*

- The ideas expressed are written on the board.

- The teacher then distributes the text to the groups, highlighting the essence of the new topic we mentioned above.

- The groups review the text to determine the extent to which the text and the ideas they express are consistent (similarities and differences are represented by special symbols).

- Team members express their personal views and the number of special characters is summarized.

- Leaders present the group results to the group.

- The approaches of the groups are summarized and a final conclusion is drawn.

Conclusion

To conclude, we can say that the teaching of the old Uzbek script in the field of education of the Uzbek language and literature is a reflection of the rich literary heritage we have mentioned above, that is, the manuscript sources. It is a very important step in learning. Teaching students the old Uzbek script on the basis of various interactive methods is of practical importance in developing skills and competencies in this field. Because it is impossible for a student to reach the level of a modern specialist without an analytical study of the historical development of our language and classical literature.

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